/298 cont./

614 labial pendant. Inanimate nature is also utilized, for water is one of the eponyms of the Bādejebage.

614 773 The relation of the clans with their eponyms is very clearly indicated by native folklore. The collection of narratives and legends which forms the second and most valuable part of Colbacchini's work (1) contains a series of information which it is

[113]

1. Colbacchini, D.A., I Boros orientali Turin, Società editrice internazionale, s. d.

614 787 enough to analyze. In all cases the same process is apparent: the adoption of a name is the result of an individual revelation which has passed into the collective patrimony of the clan. One day a member of the clan met an animal which manifested to him, by a special, gutteral cry, that he was not a common animal but [775] a member of the "spiritual community" (2). This revelation

[562] [885] [775]

2. The term "aroe," which we translate in this manner, signifies both the society of adult men having access to the baitemannanage° and the part of the individual which survives after death.

perhaps indicates that the soul of the beneficiary will live after [775] the death of the body in the form of this animal. One should still not be in too much of a hurry to speak of metempsychosis, for it is less that the soul must be transformed into an animal than that the spiritual nature of the soul, to make itself known to the individual, chooses a special incarnation, most often an animal, but sometimes also the sun, the moon, or some other perceptible medium. Whatever it may be, the individual who has received this revelation adopts /299/ the name of the medium without fail: "The Ibis will be mine," "My name will be Big Arara," etc.

2:Lowie E-4 (no date) 1946 SP8 Bororo SP8

773 Sun (Meri) and Moon (Ari) are another pair of brothers, but figure largely as tricksters. Thus they put out the Indians' fire, which, however, is salvaged by a toad. The Indians pursue the mischief-makers, who climb trees, and kill Moon, who has sought refuge in a low tree and is eaten by a canid. Sun kills the canid and resuscitates Moon from fragments of his bones. This revival motif recurs in different contexts. In one game Moon kills Sun, but cannot restore him. However, Sun rises by his own power and turns into a red arara. Moon vainly looks for him and nearly starves, when Sun transforms himself into a fish, letting Moon harpoon him. Finally, Sun and Moon neglect the Buriti clansmen's warning, and break their hosts' bottles. They are pursued, caught, and blown skyward by their captors, who bid them remain above.

Other myths describe a flood caused by an angry spirit and the jaguar's swallowing of a monkey, who cuts his way out. In one tale boys climb to the sky on a rope, which they cut in order to prevent their mothers from following. As a penalty the boys must remain in the sky, their eyes becoming the stars.

773 The ascent to the sky by a rope or creeper is widespread in South
171 America, being found, e. g., among the *Cariban Taulipang*. In the Twin story, the pacification of the jaguar by the offer of a woman, her death through an older kinsman of the husband, the post-mortem extraction of the heroes, and their revenging the woman's death recall *Guarani* motifs, as well as the *Bacairi* tale of Keri and Kama. On the other hand, these *Bacairi* names and their linkage with Sun and Moon, respectively, rather suggest the second *Bororo* myth of a pair of brothers.

BIBLIOGRAPHY

113 Baldus, 1936; Caldas, 1800, 1903; Chamberlain, 1910, 1912; Colbacchini, 1925; Cook, 1907; Créqui-Montfort and Rivet, 1912, 1913; Frič and Radin, 1906; Koslowsky, 1895 b; Lévi-Strauss, 1936; Magalhães, 1918; Missão Salesiana, 1908; Petrullo, 1932; Steinen, 1894; Tonelli, 1927, 1928 a, 1928 b, 1928 c; Waehneldt, 1894.

[complete bibliography not processed]

• 113

BIBLIOGRAPHY

Albisetti, César

1948 Estudos e Notas Complementares sobre os Bororos Orientais. Contribuiçoes Missionarias. Rio de Janeiro: Sociedade Brasilera de Antropologia e Etnologia, vol. 2, pp. 3-24.

1953 Il Villaggio Bororo. Anthropos, vol. 48, pp. 625-630.

Albisetti, César, and Angelo J. Venturelli

1962 Enciclopédia Bororo. Vol. I. Campo Grande, Brasil: Museu Regional Dom Bosco.

1969 Enciclopédia Bororo. Vol. II. Campo Grande, Brasil: Museu Regional Dom Bosco.

Barnes, S. B.

1969 Paradigms--Scientific and Social. Man, vol. 4, pp. 94-102.

Colbacchini, Antonio

1925 I Bororos Orientali "Orarimugudoge" del Matto Grosso (Brasile), Torino: Contributi Scientifici delle Missioni Salesiane.

Colbacchini, Antonio, and César Albisetti

1942 Os Bororos Orientais Orarimogodogue do Planalto Oriental de Mato Grosso, São Paulo: Brasiliana.

Crocker, J. Christopher

1969a Hierarchy and Reciprocity among the Eastern Bororo, Man, vol. 4, pp. 44-58.

1969b Men's House Associates among the Eastern Bororo. SJA, vol. 25, pp. 236-260.

113 Cruz, Manuel

1939 A Imposiçao do Nome entre os Indios Bororo. Journal de la Société des Americanistes, vol. 31, pp. 197-209.

1941 Dos Nomes entre os Bororos. Revista do Instituto Historico e Geographico Brasileiro (Rio de Janeiro), vol. 175, pp. 183-211.

Geertz, Clifford

1966 Religion as a Cultural System in Anthropological Approaches to the Study of Religion, ed. M. Banton, A.S.A. Monographs 3, London: Tavistock.

Lévy-Bruhl, Lucien

1966 How Natives Think. New York: Washington Square Press.

Lévi-Strauss, Claude

1936 Contribution a l'Etude de l'Organization Sociale des Indiens Bororo. Journal de la Société des Americanistes, vol. 28, pp. 269-304.

1963a Social Structures of Central and Eastern Brazil, in Structural Anthropology, New York: Basic Books. Pp. 120-131.

1963b Do Dual Organizations Exist?, in Structural Anthropology, New York: Basic Books. Pp. 132-163.

1964a Tristes Tropiques, New York: Atheneum.

1964b Le Cru et Le Cuit. Paris: Plon.

1965 The Future of Kinship Studies, in Proceedings of the Royal Anthropological Institute of Great Britain and Ireland, London. Pp. 13-22.

Lounsbury, Floyd G.

1962 Review of Structure and Sentiment: A Test Case in Social Anthropology by Rodney Needham. AA, vol. 64, pp. 1302-1310.

1964 A Formal Account of the Crow- and Omaha-type Kinship Terminologies, in Explorations in Cultural Anthropology: Essays Presented to George Peter Murdock, W. H. Goodenough, ed. New York: McGraw-Hill. Pp. 351-393.

113 Lounsbury, Floyd G.

1965 Another View of the Trobriand Kinship Categories, AA, vol. 67, pp. 142-185.

Maybury-Lewis, David

1967 Akwē-Shavante Society, Oxford: Clarendon Press.

Montenegro, Olmar R.

1963 Estrutura e Ritmo da Sociedade Bororo. Buletim do Museu Nacional, Rio de Janeiro, Antropologia, No. 22, pp. 1-26.

Oberg, K.

1953 Indian Tribes of Northern Matto Grosso, Brasil. Smithsonian Institutions, Institute of Social Anthropology, Pub. No. 15.

Rondon, C. Mariano da Siva and J. Barbosa de Faria

1948 Esboço Gramatical e Vocabulario da Lingua dos Indios Bororo, Rio de Janeiro: Conselho Nacional de Proteçao aos Indios, Pub. No. 77.

Von den Steinen, Karl

1894 Unter den Naturvölkern Zentral Brasiliens. Berlin. (Johnson Reprint Corporation, 1968).

Vygotski, L. S.

1962 Thought and Language. Cambridge, Mass.: MIT Press.

/118 cont./

114 Karl von den Steinen and Padre Antonio Colbacchini have already reported many interesting things about the social organization of the Bororo. But there is especially one problem which has not been studied in detail up to now: that of the position of the woman among these Indians.

562 Among almost all the primitive peoples of South America
482 it is the woman who carries the load during the marches, while
[114] the man walks only with the weapons in his hand. Because of this, the majority of the observers who provide intelligence on this subject give her as oppressed and a slave. And thus speak not only the travelers who are satisfied with a quick examination, but also men who lived in contact with a tribe for many
[797] decenniums. The Salesian padres also talk this way about the Bororo; and add that, in their missions, only now has the
121 woman been made equal to the man. But this way of observing only proves that, in order to know men, it is not absolutely important to spend a whole life beside them and /119/ treat them as seems good to us; it is necessary, for this purpose, to observe and to respect the minimum details of their thinking, of their feeling, and of their actions, that is, to try to observe with their eyes the world and them themselves.

844 Anciently manifestations of the man's behavior with respect
593 to the woman appeared already on the occasion of a delivery.
[171] While among the majority of the other Indian tribes of South America it is customary for the husband, ostensibly, not to concern himself with the woman in labor, leaving all the assistance to an experienced old woman, among the Bororo the future father would personally carry his wife into the forest, cut the umbilical cord with a bamboo splinter after
[113] the delivery, tying on a thread (Karl von den Steinen: Unter den Naturvölkern Zentral-Brasiliens, Berlin, 1894, p. 503).

562 The question of preference regarding the births of males or females can also give evidence as to the position of the

/119 cont./

562 sexes. With respect to this, one must observe which sex is
preferred and why preferred. Many times the fathers prefer
the births of males and the mothers those of females; at other
times, however, the opposite happens. The births of males
might be preferred because of their being more esteemed than
the females or because an excess of males makes the value of the
[171] females rise. Félix de Azara (Descripción e Historia del
Paraguay y del Rio de la Plata, 1847, t. I, p. 202) reports
that the Guaikurú/Guaicuru/ and the Guaná killed the
majority of their newborn daughters so that the few who were
left alive would be desired more by the men, and, therefore,
happier. /120/ a custom which, it is supposed, drove the men
• [113] to steal women from other tribes (v. also: Julio Koslowsky:
"Algunos datos sobre los Indios Bororós /Some data on the
Bororo Indians/, Revista del Museo de La Plata, VI, La
Plata, 1895).

Among the Bororo there is no rule for this preference,
which depends each time on the common desire of both
parents. Thus an equality of the sexes is shown in the
matter.

562 It has been maintained that, infanticide being customary
121 for a people under the domination of a certain sex, -- be it
847 male or female, -- the children of the dominant sex would
always be spared (M. Vaerting: Neubegründung der Psychologie
von Mann und Weib, I, Die weibliche Eigenart im Männerstaat
und die männliche Eigenart in Frauenstaat, /New Argument of
the Psychology of Man and Woman, I, The female individ-
uality in the men's state and the male individuality in the
women's state/, Karlsruhe, 1921, p. 86). Examples of the
so-called Amazon states of Africa were cited. Even if these
examples merited confidence, they do not authorize such
generalizations. One must consider that the predominant sex
might be inclined to keep its own number smaller than that
of the dominated sex, not only because such a numerical

/120 cont./

562 disproportion would raise its own value, but also because
121 sexuality might make the individual more tolerant towards
847 the other sex than toward its own. However that may be:
the custom of killing the children of a certain sex can only
clarify the position of the sexes if the causes are known.

562 In South America infanticide is, first of all, a custom
847 of nomadic tribes and in general concerns /121/ both sexes
[171] in the same way. Ordinarily the causes are economic ones:
the mother among nomadic people cannot let a child live
every year, without creating, thanks to this, a disastrous im-
pediment to the proper feeding of another one born earlier.
847 Among the Bororo these causes are disguised by the belief that
787 establishes a connection between the child expected and not
yet born and the bad dreams of one of the relatives, and
especially of the future mother herself. If, for example,
the women shortly before the delivery sees any misfortune
in a dream, be it dead persons, wounds, snake bites, epi-
demics, floods, fires, etc., the expected child is considered
the cause of the disaster and will be sacrificed immediately
after birth. This is demanded by the community of the tribe,
which does not want to admit anything that might harm its
847 existence. In general the parents do not personally kill the
newborn child; they hand it over to the relatives for this
[562] purpose. In any case, infanticide among the Bororo does not
reveal a sex preference.

[121] Whether the limitation of deliveries among a people is
in relation to the position of the sexes is a question that can
only be resolved by means of an examination of a concrete
842 case. The Bororo told me that anciently they prepared with
757 the leaves of an herb a decoction that would sterilize the
women forever. They said that only two old men knew this
[113] remedy. P. Antonio Colbacchini (A tribu dos Borôros, Rio
de Janeiro, 1919, pp. 58 and 59) writes the following: "They

/127 cont./

616 The "halves" of the Bororo are not, patrilineal, however,
614 like the ones of the Kaingang, but are matrilineal. They are not each divided, as among the Kaingang, into two "groups," but into seven, which I shall designate with the term "clan."

553 Whereas among the Kaingang, where the child belongs to
614 the father's "half," he gives the name to the son and to the daughter, the name is given to the children of the matrilineal tribe of the Bororo by the mother's brother or by another of her older relatives. The Bororo told me concerning this: "The one who gives the name thinks and thinks and thinks and afterwards gives the name. It is the name of a dead relative. Each one has only one name during his whole life. A few days after the birth, the one who gives the name lifts the arms of the
304 little boy or girl and says the name. Afterwards he also
542 pierces by means of a bone the lower lip of the boy."

551 Antonio Tonelli ("Il nome dei vivi e dei defunti [aroe]
113 presso gl'Indi Orari [Bororo Orientali] del Matto Grosso /The name of the living and the dead [aroe] among the Orari Indians [Eastern Bororo] of the Mato Grosso/," Festschrift für P.W. Schmidt, St. Gabriel -- Mödling, p. 734) describes a communication mode by the Bororo Tiago Marques Aipobureu, according to which the names of each Bororo might be four, six, and even more.

/128/ According to von den Steinen (o.c., p. 503), the
614 names designate animals and plants. Colbacchini (A tribu dos
616 Bororos, pp. 48 and 49) confirms this and adds: "The proper or personal names are derived from animals or plants or from some ancient hero of theirs; only to the members of the group to which the individuals belong are such names applied, so that not only the two dynasties ("halves" [H.B.]) of the Tugarege and Cerae have proper names specified for their members, but also each group has names exclusively reserved for its own individuals, not being applicable to those of another group, even though of the same dynasty and caste.

/160 cont./

of their people, and this one then becomes bari. Nobody knows ahead of time who will become bari. Two persons might become bari at the /161/ same time and in the same way, and both men and women.

Doctor-sorceresses are very rare among the primitive peoples of South America. The Tapirapé had a female pantché and they killed her as the supposed cause of misfortunes.

In another place (Herbert Baldus: "Die Allmutter in der Mythologie zweier südamerikanischer Indianerstämme /The All-mother in the Mythology of two South American Indian tribes/" Archiv für Religionswissenschaft XXIX, Leipzig, 1932; French translation by Dr. A. Métraux in the Revista del Instituto de Etnología, II, Tucumán, 1932), I tried to demonstrate how the social organizations among tribes of South American Indians are reflected in their mythology. Among the Bororo we found two "origin myths" (Ursprungs-mythen), whose elements are quite widespread on this continent. A girl from the tribe marries a jaguar. She dies and from her body are taken twins, who, appear, later as the civilizing heroes and the ancestors of the tribe. In this myth, consequently, there appears the figure of a "primary mother" (Urmutter; Baldus, o.c.) as we find her, in the majority of cases, among peoples of matrilocal, and many times also matrilineal organization. It is true that she sometimes exists today along with a patrilocal and patrilineal organization; but, concerning this, we must first consider that many myths make great migrations and are, many times, with the greatest facility, incorporated in the mythology of a tribe; and, in the second place, that the /162/ social forms are not

/162 cont./

273 fixed, but frequently change faster than the mythology that [121] reflects them.

In another myth of the Bororo the man surviving after the great inundation, which destroyed everything, populated the earth anew by means of marriage to a deer. For this [262] reason, today, in general, eating deer meat is avoided. [753] The Bororo believe that they would get sick if they ate [789] it. Only in very rare cases is the magic of a especially powerful bari capable of making this meat edible.

The Bororo told me: "There was a man who commanded the men, and a woman who commanded the women." The man was Baitogogo, the first and greatest chief and who has, [121] in the mythology, an important role as civilizer. This mythical division of the command between a man and a woman proves the complete social equality of the sexes.

562 In summary, one can say, concerning the social position of the woman among the eastern Bororo: it is true that the female sex is considered very different from the male one, but in general it is not considered either [113] inferior or superior to it. /A bibliography for the "Bororo [128] orientais" is given on pp. 323-324 in the original source; see the foreign text. The end plates that refer to the Bororo, 9-14, 16-24, follow/.

2: Steinen--541 E, D-5 (1884, 1887-1888) 1894 SP7 Bacairi
Bororo SP8

/441 cont./

175 1845 and 1846, left us a small vocabulary; the engineer
[113] Rodolfo Waehneldt gives a very clear description from the year 1863 in the Revista Trimensal do Instituto Historico, Volume 27; finally, the collector Richard Rohde, who in 1883-84 traveled in the southern Mato Grosso under the sponsorship of the Berlin Museum für Völkerkunde, set down a few statements in No. I of the Original-Mittheilungen aus der ethnologischen Abtheilung der Königlichen Museen zu Berlin /Original Reports from the Ethnological Division of the Imperial Museums of Berlin/ (1885).

175 These Bororó of the Campanha and of the Cabaçal are re-
648 garded as the remnants of a once powerful tribe which occupied the region between the Rio Paraguay and Rio Cuyabá, lived in bitter enmity with the colonists, disrupted communications especially between Cuyabá and Villa Maria and Mato Grosso, and was broken up into numerous subdivisions long since destroyed.
[797] In the 'twenties of our century the Bororó of the Campanha were the first /442/ to be persuaded to make peace, and in part to be baptized, by João Pereira Leite, a great fazendeiro near Villa Maria, who fought with them for six years, killed 450,
[2433] and captured 50.* Not until 1842 were the Bororó of the Cabaçal,

[553] * He himself became the godfather of the chief, who, as usual, regarded the baptism as a name exchange and told everyone proudly: "My name is João Pereira Leite."

the ones usually described, induced to settle down along the Jaurú by "mild persuasion and gifts" on the part of the vicar in Mato Grosso, José da Sa. Fraga; they proved to be very stubborn about farming, however, planted only a little maize, batatas, and bananas, and preferred to nourish themselves chiefly from hunting with bow and arrow. Today the Bororó on
178 the right bank of the Paraguay are a miserable, degenerate lot.
[177] They were quite unable to bear civilization with its lures and whiskey.

/442 cont./

101 and still others on the Rio Xipotó on the border of the provinces of Minas Geraes and Rio de Janeiro, tribes which, both in origin and language, are altogether different from one another as well as from the "Coroados" of the Mato Grosso.

648 In Cuyabá the "Coroados" were the object of general interest upon our arrival. After always being regarded as the worst enemies of the /443/ rural population in the entire region between the Rio Cuyabá and S. Lourenço up to the boundary of Goyaz /Goiás/, they finally, thanks to the efforts of President Galdino Pimentel in the year 1886, became "pacificados," pacified, and were settled in two military colonies on the S. Lourenço.

101 648 By no means all the infamous deeds with which the "Coroados" were charged were actually committed by them. In the northeastern part of Cuyabá in particular they were confused with the Kayapó, who carried on predatory raids there. Moreover, no one in the capital knew that the feared "Coroados" were nothing but tribal brothers of the same Bororó who had been living for a long time in several villages to the right of the Paraguay in peaceful conditions and in part in very reduced circumstances, indeed even tribal brothers of the same Bororó who were already allied with the founder of Cuyabá, Antonio Pires, before the middle of the eighteenth century and were used by him as a garrison!

I was not a little surprised when I learned from "Atahualpa," a "Coroado" brought to the capital along with a few companions for baptism, that they call themselves Bororó.

114 [113] Thus the conversation with Atahualpa gave me the opportunity to solve another puzzle quickly. I had just read in the book by Joaquim Ferreira Moutinho, Noticia da provincia de Mato Grosso (S. Paulo, 1869, 425 pp.) the report about a few captive "Coroados" (two girls and a boy) brought to Cuyabá in 1859, and found there a word list (p. 192) which I wished to compare with my own list. To my astonishment, nothing tallied, absolutely nothing. The author had been given the words by the "Coroado" boy, about whom he tells the most

/444 cont./

114 permits us to discover the source. For the words, taken down by the Castelnau Expedition, unfortunately do not have a Portuguese, but a French spelling, in which several double vowels have an entirely different pronunciation than in Portuguese, and they correspond in a manner in which two accounts independent of each other never correspond.

[101] One of the few who, as I later found, correctly assumed the identity of the "Coroados" and Bororó was Baron Melgaço,* as

[113] * Revista Trimensal, Vol. 47, p. 396. Baron Melgaço's civilian name was Aug. Leverger and he was of French origin.

competent a president (for the first time in 1851) as a geographer of the Mato Grosso. "The Coroados lived in the source region of the S. Lourenço; they have nothing in common with those of the Parana basin; I suspect they were Bororó." He merely regarded them as extinct.

In view of the confusion which occurs in the country itself, it is not surprising that Martius has very erroneous conceptions of the Bororó. He discusses them under the Central Tupí;** he

[113] ** Zur Ethnographie Amerika's /On America's Ethnography/, pp. 209 ff., p. 263, Leipzig, 1867.

himself doubts, correctly, that they represent a Tupí tribe, but then falls victim to the strange notions that formerly prevailed about the composition of the Indian tribes and that are best expressed in his favorite expression "Colluvies gentium" /tribal rubble-heap/. "It is probable that under Bororós are understood hostile Indians generally, without any definite designation of names, indeed perhaps occasionally also a Colluvies gentium, which, without a clearly stamped and firmly held nationality in language, customs, and physical appearance, split up into small bands without fixed residence, to roam about plundering and murdering. In Mato Grosso and Goyaz, it is true, individual of the Tupí tribe may be the basis of such predatory communities. But since other Indians

/444 cont./

114 have joined them, they have changed their language to a thieves' idiom (!). In Cazal (Corografia brasilica, p. 302) two hordes of [101] Bororós are mentioned: the Coroados, or shorn ones, and the [113] Barbados, bearded ones. The former are not navigators, but [131] nomadic hunters who are said to dwell to the south and southwest of the city of Cuyabá in inaccessible wildernesses on the sources of the Rio de S. Lourenço and the Rio dos Mortes, a tributary of the Araguaya." These statements by Cazal are perfectly accurate and true, and he, too, thus recognized the "Coroados" as Bororó. By /445/ "Barbados," Martius goes on to say, perhaps the Guató are to be understood, they sometimes attacked caravans traveling from Goyaz to Cuyabá and extended their raids as far as Diamantino. [101] The Guató, however, have never come into this region, they live as water nomads in the upper Paraguay region; those "Barbados" were probably Kayapó or even Bororó.

114 101 Martius, of course, explains the name Bororó according to the lingoa geral, either, if coming from the neighbors, = "warriors, enemies," or, if they themselves say it, = "we, the masters of the soil." The Bororó, however, know nothing about the lingoa geral and they call themselves this.

797 I shall now drop the name "Coroado" altogether; I shall report some things about the so-called "catechesis" or conversion of this Bororó tribe, which was attempted in vain for many years, but could scarcely have succeeded because the attempts were carried out in the most topsy-turvy manner. A military colony [648] set up on the right bank of the S. Lourenço, which was established toward the end of the 'seventies by Major J. Lopez da Costa Moreira, served as the base.

648 In 1878 one Captain Alexander Bueno with 70 Terena Indians, a tribe belonging to the Guaná group, undertook an expedition "to drive out the Bororó." He had been secretly instructed, as I was assured, to shoot to death as many as possible and was favored by success to such an extent that he was able to show the President a bag full of ears. Of living ones he brought along two women and two children.

/468 cont./

000 existence after death. Heavenly fleas; meteor conjuration.

141 Anthropological.

Body height.

20 men: max. 191.2, min. 167.0, av. 173.6.
6 women: max. 168.2, min. 156.2, av. 160.5.

A striking difference from the height of the Schingú /Xingu/ Indians! The Bororó women correspond approximately to the Bakaïrí /Bacairi/ men. The average of the 26 Bororó measured, of both sexes, comes to 170.6, which figure, however, is of no value considering the disproportion of 20 men and six women. According to the Topinard schema, the Bororó are tall people, since his lower limit is 170.0. In the table of average figures for men given by Topinard,* the Bororó would occupy third place

[113]

* Anthropologie. Translation by R. Neuhauss from the 3rd French edition. Second edition, p. 320. Leipzig, 1888.

among the ten tribes of tall stature; they would be exceeded by the Tehuelche of Patagonia (178.1) and the Polynesians (176.2) and correspond almost exactly to the Irokesen /Iroquois/ (173.5).

Breadth of outspread arms. Body height = 100.

20 men: max. 113.2, min. 99.9, av. 104.7.
6 women: max. 102.4, min. 97.4, av. 100.3.

The minimum among the men -- 0.2 -- occurred in the case of the tallest Bororó measured, whose armspread was 191.0 with a body height of 191.2. In the case of two of the six women the breadth of the outspread arms was less than the body height: -- 0.2 with 156.2 in body height and -- 4.2 with 160.7 in body height.

Shoulder breadth. A. Body height = 100.

19 men: max. 25.0, min. 21.6, av. 23.9.
6 women: max. 22.6, min. 20.4, av. 21.8.

/472 cont./

291 pulled and lengthened. The flag is a strip of straw up to 20 centimeters in length inserted at the side. Even the captured Clemente was given a cuff, and he complained that it was ac-
[175] companied by pain and swelling. The Langsdorff Expedition reports of the Bororó dos Campos in the year 1827 that "the men, after the manner of the Guató, tie up the praeputium with embira bast which they wear as a belt; others cover it with a leaf sheath (cartuxa de folhas)." * I have already quoted on page 193

[113] * Revista Trimensal 38 II, page 242.

Waehneldt's remark, which likewise bears witness, that the hip
[114] cord without cuff suffices, as on the Kulisehu. Rohde ** expresses

[113] ** Originalmitteilungen aus der Ethnol. Abteilung /Original Reports from the Ethnological Division/ I, page 14.

himself incorrectly when he says: "the men go about completely naked, except that they cover the penis with a sheath of reed, they tie the foreskin up, the member is fastened upright to the body." The reed sheaths which he presented to the Berlin Museum für Völkerkunde are exactly like the cuffs described, which cover the penis only insofar as the glans is part of it, and the rest seems to be pushed back into the scrotum. We did not see on the S. Lourenço the clamping into the hip cord; it is said to be done only by those who do not wear a cuff. Hence it follows that the purpose of the "tying up," namely, to be unimpeded in running, which Waehneldt suggests, could only have been a secondary purpose. The real purpose, which hip cord and cuff serve in like manner, is the lengthening of the praeputium; differing only with respect to method, it was observed among the great majority of all Brazilian tribes. /Pl. XXVII appears here./

/473/ Of the Bororó women the reporter of the Langsdorff Expedition says: "The women have a strange custom, I do not know whether to /Fig. 129 appears here/ cover themselves, in which case they are far from their laudable purpose. First of all, I should

[TEXT CONTINUES ON P. 590]